The Chaplain

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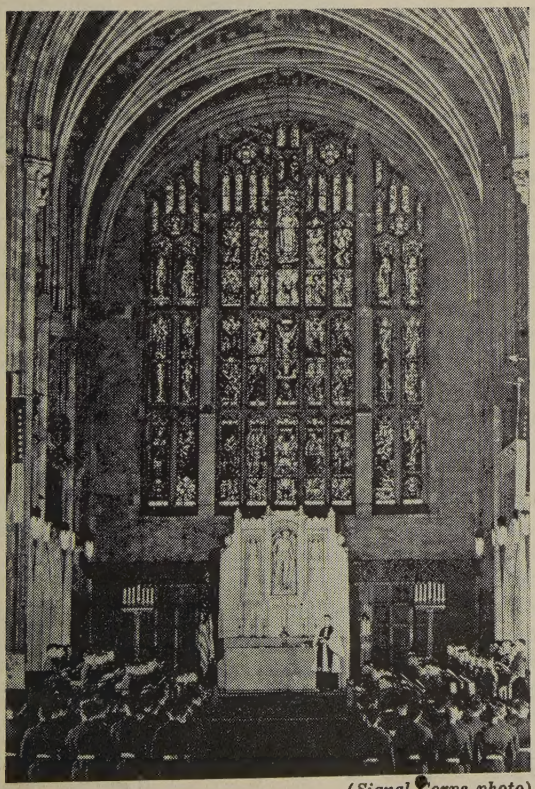

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Services at Cadet Chapel, West Point, New York

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T. A. Rymer, Director
Delmar Leslie Dyreson, Editor
Laura A. Gibbs, Assistant to the Editor

Editorial

In a recent address at Catholic University in Washington, D. C., Bishop John J. Wright declared, "There has grown up the theory that misconduct is always abnormal, that what the law calls *crime* and conscience calls *sin* are explained largely in terms of causes beyond the control of the *sinner* or the *criminal*. There is no question but that the Bishop hit upon a point which we, as churchmen in particular and as good citizens in general, would do well to emphasize further.

Within the memory of some of us is the statement of the late Clarence Darrow, noted Chicago criminal lawyer, who at the widely publicized trial of Leopold and Loeb said, in effect, that the crime for which these young men were being tried was in reality not their crime but rather the crime of society. This followed upon an age which had been hearing from their psychologists that we are the products of our heredity, environment, experience and so on, and that after all, responsibility which heretofore had been laid to individuals should actually be shared collectively. Among others he had probably read John Dewey. The enthusiasm and popularity with which this allegation was received was astonishing.

From that day to this we have busied ourselves with placing collective blames here and there with less and less attention to individual responsibility. Today we go to our psychiatrists to find out why life does not go as we think it should. Perhaps it was some untoward event in our childhood or possibly a quick-tempered grandfather; being born with a silver spoon in our mouth or being born without a silver spoon in our mouth—heaven knows what. But someone must be blamed for the maladjustments in our way of life.

Again, in conformance with much which has developed as dominant contemporary philosophy we have been exceedingly lax in the matter of punishment for wrongdoing in many instances, since we have not altogether been able to make up our minds what constitutes wrongdoing. Furthermore, we have excused many antisocial acts because the individual, we said, was not free to choose his own course. To be sure, many causes of wrong or antisocial acts might reach far back in the thoughts, impressions and feelings of the individual. On the other hand, Bishop Wright pointed out: "Too many 'maladjusted' criminals have been explained in terms of the 'conflicts' and 'tensions' of potentially great artists who were forced to be obscure paperhangers in Austria, potentially great leaders of social move-

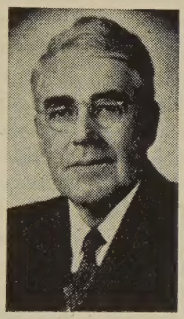
(Continued on page 8)

XT: *Now faith is the substance of things hoped for, evidence of things not seen.* (Hebrews 11:1)

The Walk of Faith

By Jesse H. Baird

(*Moderator, The Presbyterian Church in the U. S. A.*)



r. Baird, in addition to be- president of the San Fran- o Theological Seminary at Anselmo, California, has a g record as a pastor and various executive capacities his denomination. He is the hor of *God's Law of Life, urch Membership and the urch, Great Christian Leaders, day,* and *Christians Everyday.*

ELIGION is a walk of faith. Jesus' first re- ted sermon was a challenge to peo- to repent and believe the Gospel. s last words to the disciples before left them to be crucified was an nest urge that they believe in Him l the Father. As He went about His nistry He was constantly looking faith. When He found it He built n it and did mighty works. But ere it was lacking, such as in His n town of Nazareth, the record is t there He could do no mighty rks. Over and over again the ac- nt says, "And Jesus, seeing their h," proceeded to do so and so. severest rebuke to His followers s, "Where is your faith? O, ye of le faith." Looking to the future He l, "When the Son of Man cometh ll He find faith on the earth?" disciples went out through the th calling upon people to have h, to believe in order that great ngs might take place. "Believe in Lord Jesus Christ and thou shalt saved," they proclaimed. John wrote a book telling of Jesus' life. He closed it with this statement of his purpose: "I have written these things that ye might believe." Paul's whole message has been correctly epitomized in the phrase *justification by faith.* Faith is held up as the key to Christianity.

But what is faith? I am persuaded the word means little or nothing to many people. When it is spoken, no thought or picture comes to mind. To many the word smells musty, as of things outworn. To some it sounds boring and uninteresting. To a few it is a hateful word, a red flag producing anger. A skeptical book quotes a schoolboy definition: "Faith is believin' things that ain't so." I have seen certain college students become impatient and angry when told that they must accept Christianity by faith. They thought they were being asked to surrender their reason and accept things by blind credulity. It was in this spirit that Tom Paine of Revolutionary days wrote his attack upon Christianity under the caption, "The Age of Reason." He called on people to use reason rather than faith. I remember my own struggles with the word as a young Christian. I came to think of faith as a sort of magic power. If I could sit down and get myself to

believe certain things, especially certain things that are hard to believe, I thought wonderful things would happen.

As I study my Bible more and live my way into truth I get a picture of faith which is entirely different from any of these. Instead of its being a matter of sitting down and holding a thought, I find faith to be a matter of rising up and doing things—mighty things—subduing kingdoms, working righteousness, stopping the mouths of lions, out of weakness becoming strong. Faith is described as a dynamic, a motive power which makes possible great achievements like these.

Faith is that in a human soul which impels it to launch out on heroic adventures in any realm. When faith is lacking the venture is not made and the goal is not attained. Every forward step you ever made was by faith. You were once a little helpless babe. You didn't know anything and couldn't do anything but cry. Gradually your baby mind became conscious of a warm loving presence which hovered over you. You made a venture of faith. You put your trust in her and smiled and gurgled when she came near. You were rewarded by having all of the riches of mother love showered upon you. By and by you found you had hands. You felt an impulse to use them. You made a venture and tried them out. From faith to faith your confidence in those hands has increased through the years and according to your faith has been the result. Some of you have the hands of musicians, some of artists, some of skilled typists. As you advanced in your babyhood you found in due time that you had feet. You felt them with your hands. You kicked them around and foun them interesting. Then you notice that other people could walk on the feet. Finally you believed you cou do so. One day you stood hesitatin holding a chair. You believed yo could walk to that smiling perso who beckoned to you with ou stretched arms. Your faith increase You let go of your support and toc your first step. Never will you mal a venture of faith more daring tha that. It may have ended in calamit but you tried it again. Your faith i creased from faith to faith, from co fidence to confidence, until you cou walk like other people. Even tod walking is a constant exercise faith. Did you ever think what venture it is? A person stands wi his whole physical being poised the small foundation of one fo Then he deliberately throws l weight forward out of balance, trus ing that the other foot will be in t right place at the right time to pi up that balance and poise again a keep him from falling. Walking faith is a literal expression, even the physical realm.

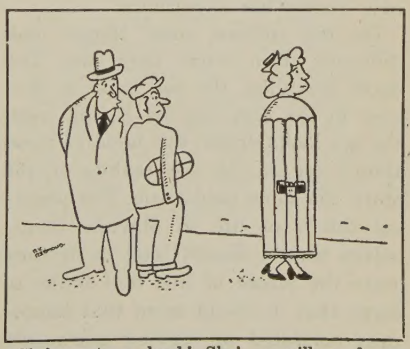
By and by in your life's adventu you grew to maturity. School da were ended. You must now earn yo own living and carve out your o career. You are looking around a lifework. You must find your pla in the big work-a-day world, whe you could fit in best. You thought all the varied lines of endeavor. Fin ly you made a choice. It was a t mendous venture of faith. You made with misgivings. Could you make go along that line? Would you like According to your faith has it be unto you. If you have had faith your job and in yourself sufficie to keep you launching out farther a

ther into the deep, in commitment your task, the chances are good t you have been experiencing a wing success. If on the other hand u have ceased to believe either in ur job or in yourself, you are a rson to be pitied.

n due time as life progressed you ll in love with a girl (or with a y). Marriage suggested itself, but e idea brought with it a hundred ubts. Were you worthy of her? uld you support a home? Could u get along together? Would you happy? Finally you did one of o things. You either continued to under around endlessly in your ubts, and robbed yourself of life's ppiness; or else you made a great nture of faith—one of the greatest ntures of faith a person is ever lled upon to make. By faith you ked her to be your wife and set up home.

So goes the story of life. Each dening circle of experience in any alm has been entered first as a nture of faith. Faith is like this: rst, you become persuaded that mething is true, or possibly true. cond, you make a venture on the sis of your faith, to test it out. ird, on the basis of your test you ther abandon it as a mistaken idea build it into your fund of proved nvictions.

Religious faith proceeds along exly the same lines as does faith in ner realms, with the difference, of urse, that it moves in the highest d subtlest of all domains. Religion simply the highest of the faiths, e supreme of life's adventures. You gan life by establishing faith in your ther. Then you came to faith in urself and your several abilities. en you developed faith in certain other people. Then certain lines of endeavor came to be believed in. Then you achieved faith in your country. Finally, if life is to be full and complete, you must move out into faith in God, in right, in the law of love, in eternity, in Jesus as a Personal Saviour. And there is nothing unnatural in these higher realms of adventure any more than in the lower. Something within us impels us to seek reality back of the visible things of the universe, a reality more abiding than the things we see about us. It is as natural to believe in God as to breathe. We need Him. We want Him. We long for Him, for His help, His comfort and His love. But doubt whispers, "Is there a God?" We cannot see Him with our physical eyes, or handle Him with our physical hands. How can we find Him? By the same method by which we discover anything else in life. By a venture of faith. Believe that He is, at least believe enough to seek Him. Pray to Him, even if it be but the faltering prayer that I have heard many a time, "O God, if there be a God." Confess your sins to Him. Ask His forgiveness. Surrender your life to Him in a great sincere commitment—"Not my will but Thine be done." See if



"Sh-h—not so loud! She's a pillar of our church."

there doesn't flood into your life a peace, a purpose and a power such as you never before experienced. Search His Word. Find His way of life and set out to live that way. Obey Him. Trust Him. Love Him. See if your mind is not moving into an ever clearer certainty, even as Jesus promised, "He that willeth to do His will shall know of the doctrine whether it be of God." See if your life is not growing richer and more satisfying, even as Jesus said, "I came that ye might have life and have it abundantly." Bring back your own report from these experiences. Experience is the test, the only test that is required by our religion. "Taste and see that the Lord is good." Down through the ages rings the testimony: "God is, and is a rewarder of them that diligently seek Him."

Donald Hankey, that brilliant young literary genius who wrote from the trenches in France and later died in those trenches, said, "Religion is betting your life that there is a God." That is a soldier's definition, and is not bad. Bet your life on the proposition that there is a God and see if it doesn't prove out, with a constantly deepening assurance of the great truths we are talking about, and an ever richer life experience.

On the surface, most things look different from what they are. The earth looks flat, the sun looks as if it rose in the east and set in the west, the sea looks green; but none of these things are so. In the realms of the spirit the same holds true. The physical things of life so obtrude themselves that it would look as if they were the whole of life. Self bulks so large that it would seem that happiness consisted of serving one's self. Having one's own way would appear the road to the highest of achievements. It would appear as if we were left to our own resources, to our own strength and our wits, to make our own way in life. Sometimes it seems that life is inherently cruel and hard. It looks on the surface as if death ended all. Jesus came to show us that these things are not so. A life lived in His service will prove out His assertions one by one. The material things of life are a passing show which sooner or later will fail us utterly. Only the spiritual abides. He who seeks happiness for himself will miss it, but he who seeks it for others will have it abundantly. When we set out to do the will of God we find our own will through His in a great and noble way. When we trust our way unto the Lord we find there are resources available for us, far beyond our own strength and our own wit. When the hard things come they lose their sting if we are trusting in Him.

According to your faith be it unto you. A circle of little boys once stood on the edge of a cold Canadian swimming pool. One boy gritted his teeth and said, "I am going in. I am going to learn to be a good swimmer." Several years ago he won the channel swim from Catalina to the mainland. Five centuries ago a few people had come to think the earth was round. One of them said, "I am going to prove it. I am going to sail around it." He launched out into an unknown sea and discovered a new world. Once upon a time mineral oil was discovered in my old home county in Pennsylvania. There were all sorts of speculations as to its future usefulness. One young lad believed in it and committed his life to it. He was John D. Rockefeller. Time would fail us to tell of Ford and Edison and countless

others who have subdued the earth, the air, and the sea, because they believed in the realms in which they labored and committed themselves to great ventures of faith. Even more time would fail to complete the eleventh chapter of Hebrews as we might, with a long list of the modern heroes of faith who have subdued kingdoms, wrought righteousness, out of weakness been made strong, etc., because they believed in God and lived for Him. A shoe clerk said, "The world has yet to see what God will do for and through one man who is fully consecrated to Him. By His grace I will be that man." He became Dwight L. Moody. By that same grace of God we, too, may do wondrous things through and for Him.

Let us go forth to live by faith. Let us take God at His word and try Him out in a great life adventure. Through faith in Him let us tackle our problems, face up to our temptations, plod through our burdens, find our life purposes, enrich our joys and soften our sorrows, learn to serve our fellow men as Jesus did, and explore the vast depths of prayer and trust. Finally we will come to that consummate adventure when this world slips away from us at the touch of the chill hand of death. There will be no hanging back. We will have to go. But if through a life of faith we have tested out the promises of Jesus, it will not be hard to trust Him for this final adventure. We will say, as I heard a dear soul say last week, "I am going home." One day a boy stepped into an airplane and headed out over the Atlantic Ocean for Paris. No one had ever done it. A daredevil venture! No, he had faith that he could do it, a faith based upon knowledge. Every item of that undertaking had been tested to the last detail—the plane, the gas, the oil, his ability to stay awake at the controls. Even so the brave heroes of Christian faith face death with a smile of confidence. Their experiences in this world have proved that their faith is well founded so they may trust for the world to come. Like Paul they say, "I have the earnest (the down payment) of my salvation." They may trust for the instalments which are paid over there. With Job they say, "I know that my Redeemer liveth."

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.
Whoever says when clouds are in the sky,
Be patient, heart, light breaketh by and by,
Trusts the Most High.
Whoever sees, 'neath field of winter snow,
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.
Whoever says, Tomorrow, the Unknown,
The Future, trust that power alone,
He dares disown.
There is no unbelief;
And day by day and night, unconsciously,
The heart lives by that faith the lips deny,
God knoweth why.

—Elizabeth Case

Faith is the key to every achievement in life. Religious faith is simply the highest realm. When faith breaks down it robs us of something. Especially is this true in religion. What a pity it is when lack of faith robs a life of God and the rich fullness of Christian living! "Lord, I believe. Help Thou mine unbelief."

(The full text for Dr. Baird's sermon is Hebrews 11:1-6.)

Editorial (*Continued from page 2*)

ments who were destined to become gangsters and leaders of antisocial rackets which tore American communities apart."

There may be numerous reasons why we do not behave as we should but there are no doubt better and more numerous reasons for behaving as we should.

There is no denying that heredity, environment, experience and other factors all play a part in the making of the total personality. But we have all seen examples of what society regards as both high and low character come from identical environments and for that matter, identical heredity.

If there ever was a time when self-responsibility before God and man needed to be realized that time is now. If, according to Protestant tradition, each believer is his own priest before God, then it is quite in order that we impress upon all individuals under our pastoral leadership the importance of individual responsibility. There may be myriad reasons why we might allow the world to fall apart, but as one general said on a certain occasion: "There may be a reason but there is no excuse." As the good Bishop charged, "the philosophy of irresponsibility" has "undermined the moral and legal and individual social responsibilities upon which the stability of society must repose."

There may be differences of opinion as to how individual responsibility may be sharpened. Some may claim that to inflict more severe punishment might be a solution. But the religious and ethical ideas of mankind give little encouragement for this type of approach. Affirmative motives such as love and charity, pride and pity, are factors which are said to be much more controlling. In any case, those of us charged with the responsibility of leading people would do well, whatever the approach, to aim at developing a greater degree of individual responsibility.

The Ten Commandments are for individual as well as collective governance. For example, "Thou shalt not bear false witness against thy neighbor" or "Thou shalt not commit adultery" are individual observances. No exception is attached for the particular age we may be living in or the particular environmental factors with which we may be confronted. These are simply flat negations. The foundation stones of our society will not long support a culture that is not held together with the cement of individual responsibility.

Military Chaplains' Association to Meet

The Military Chaplains' Association of the U. S. A., comprising chaplains of all faiths and services, will hold its annual convention May 10-13 at the Morrison Hotel in Chicago. The program will include general discussions on particular phases of the chaplain's activity, a notable luncheon, and the annual banquet. National religious, military, and civil leaders have been asked to discuss vital subjects. Those planning to attend are requested to make reservations early. For information or reservations, write **The Military Chaplains Association, 1751 N Street, N.W., Washington 6, D. C.**

Church and State in Hungary

The following article is composed of material from news releases as it has come to us from Religious News Service. The Reiigious News Service, 381 Fourth Avenue, New York City, distributes authoritative cable and wireless reports of major religious developments throughout the world. The information is offered in the spirit of objectivity in order that our readers may be aware of the many-sided aspects of news emanating from this area of conflict today. The parenthetical material is also from the releases.

While THE CHAPLAIN was at press, Cardinal Mindszenthy was sentenced to life imprisonment, but it is understood an appeal will be made.

JOSEPH CARDINAL MINDSZENTHY, primate of Hungary, was arrested in December, 1948, by the Hungarian government on charges of "espionage, treason, and black market currency dealings," according to an official announcement from the Ministry of Interior in Budapest. Often hailed by his supporters as "the bravest man in Hungary," Cardinal Mindszenthy had been a constant target of communist criticism because of his frequent denunciation of government policies, especially in regard to church school nationalization and other acts regarded as intended to weaken the Catholic Church and religion generally.

Cardinal Mindszenthy's arrest came only a few months after another top-ranking religious leader—Bishop Lajos Ordass, head of the Hungarian Lutheran Church—had been condemned to two years' imprisonment on charges of currency manipulation, which Lutheran leaders in other countries denounced as spurious.

When attempts were made by the Hungarian government to negotiate an agreement with the Roman Catholic Church similar to those subsequently made with the Reformed, Lutheran and Unitarian churches, Cardinal Mindszenthy flatly declared that any agreement was out of the question unless the State was prepared to meet the Church's three major demands.

These were: (1) revocation of church school nationalization; (2) restoration of dissolved Catholic organizations; and (3) permission to publish an uncensored Catholic daily newspaper which would be given the same newsprint allowance as other Hungarian newspapers.

Of significance were government-circulated reports that groups of priests and laymen in various parts of the country had demanded Cardinal Mindszenthy's resignation so that "peace" could be established between the Church and the State. According to one government report, priests in the Szeged diocese met to pass a resolution demanding the Cardinal's "removal."

This was the second time in his career that Cardinal Mindszenthy had been arrested. In 1944, when he was Bishop of Veszprem, he was imprisoned by orders of Prime Minister Szalesi, head of the then Nazi-controlled government, after he had brought a protest of some leading bishops against the continuance of the war. For his arrest on that occasion the Cardinal dressed himself in full ecclesiastical costume, paraded down the center of the town of Szeged, followed by the police and his priests, and handed out blessings to the very door of the prison. He was released

about a year later by Russian liberation forces.

Hungarian Government Claims Proof of Cardinal's "Treason"

The Interior Ministry in Budapest in December issued a communiqué claiming that secret documents proving that Joseph Cardinal Mindszenthy attempted to overthrow the present Hungarian regime were found in a metal box in the cellar of the Cardinal's palace at Esztergom shortly before his arrest. At the same time, the government announced that Cardinal Mindszenthy had "made a confession." (Announcements that persons arrested on political charges have made confessions has been customary in countries under communist domination.)

The Ministry charged that Cardinal Mindszenthy was engaged in plotting to restore the Hapsburg monarchy in Hungary, and was also involved in espionage dealings with diplomats of western powers.

"Joseph Mindszenthy, whose reactionary and anti-democratic past was well known," the Ministry declared, "used his high clerical position to fight with all possible means against the Hungarian democratic Republic and against its achievement, the land reform and nationalization.

"Besides these activities, the police discovered that Mindszenthy organized a royalist movement, intending to restore the Hapsburg regime; was spying, and carried out black market currency deals."

It was also announced by the Interior Ministry that twelve persons, including eight priests, had been arrested as the Cardinal's "accomplices," and "have admitted the charges against him."

The metal box in Cardinal Mindszenthy's cellar, the Ministry charged, contained numerous documents, many in the Cardinal's handwriting, which proved he had asked western powers to "interfere in the internal affairs of the country." It was further claimed that the Cardinal started royalist activities in 1945, and met Archduke Otto, pretender to the Austro-Hungarian throne, in a monastery near Chicago in June, 1947.

"According to Mindszenthy's confession, at this secret meeting," the Ministry declared, "Otto and Mindszenthy agreed that, according to their opinion, after a third world war, which was expected soon, the United States would support a federal Central European kingdom. Therefore, they agreed that the Hungarian royalist forces should be gathered and the organization extended."

The Ministry asserted that Cardinal Mindszenthy accepted the task of mustering the royalist forces, and later reported his plans to Francis Cardinal Spellman of New York, who allegedly asked for, and received, a declaration in Cardinal Mindszenthy's handwriting stating: "I declare that Otto Hapsburg is authorized, with full rights, to represent Hungarian Catholics abroad, and especially in the United States." (Officials of the New York archdiocesan chancery office declared that the statements of the Hungarian Interior Ministry in reference to Cardinal Spellman were "false.")

The government communiqué said that after his return to Hungary Cardinal Mindszenthy reported to leaders of the illegal royalist movement, including Jusztis Baranyal, who "worked out a written draft for the movement, in which he pointed out that after the army of a foreign big power moved to Hungary, Mindszenthy was supposed to take over tem

porarily the power of the State, similar to the Patriarchate in Athens, and so prepare the restoration of the kingdom." Cardinal Mindszenthy approved the draft, according to the Ministry's statement, and placed it in his secret archives.

The government also charged that the Cardinal organized subversive activities throughout Hungary, and kept "close, regular and personal touch with an envoy of a foreign power in Budapest."

The government statement furthermore declared that on August 31, 1947, Cardinal Mindszenthy "wrote a letter to the envoy of a western big power in which he asked this envoy not to return the Hungarian crown, which was in the possession of American authorities, to the Hungarian State." The Ministry charged in its statement that Cardinal Mindszenthy, in order to emphasize that he did not recognize the Hungarian Republic, refused to accept the State subvention voted for him in 1945, but accepted from foreign states "considerable financial support."

World Lutheran Leader Assails Hungarian Arrests

The arrest of Joseph Cardinal Mindszenthy was denounced in Geneva, Switzerland, as a "travesty of justice" by Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation. Dr. Michelfelder said the sympathies of Lutherans everywhere in the world were with the Cardinal and with Bishop Lajos Ordass, Primate of the Hungarian Lutheran Church who is serving a two-year prison term for "currency manipulations."

"In this issue we [Catholics and Lutherans] are not divided," he said. "The arrests of Cardinal Mindszenthy and Bishop Ordass are signs of an all-out battle of agnosticism against the Church. No one is deceived by the charges of 'money manipulation' and 'disloyalty.'"

Priest Says Mindszenthy Arrest Not Anti-Church Move

The arrest of Joseph Cardinal Mindszenthy should not be regarded as an anti-Church gesture nor a punishment of the whole Catholic Church in Hungary, Father Istvan Balogh, leader of the Independent Democratic Party, declared in a political address in Budapest. Formerly Under-Secretary of State in the Hungarian Cabinet, Father Balogh came under ecclesiastical censure last September when he was suspended from all priestly functions for refusing to refrain from "further political activities." He has constantly clashed with Cardinal Mindszenthy over political matters. Father Balogh described the arrest of Cardinal Mindszenthy as the result of the latter's "political blunders," for which the Church generally should not be held accountable.

Hungarian Lutheran Bishops Issue Anti-Mindszenthy Statement

Three bishops of the Lutheran Church in Hungary were reported in Budapest to have issued a joint statement criticizing Joseph Cardinal Mindszenthy for his "political Catholicism." The prelates were: Bishops Zoltan Turoczy, Joseph Szabo and Lajos Veto. Also said to have signed the statement was Pastor Daniel Benkoczy of Szeged, a Church Senior.

According to the text published in Budapest newspapers, the bishops asserted that "opposition to the government stems from political Catholicism and not from spiritually-minded Catholic bishops, priests, and ordinary church members, who are anxious for agreement with the State."

The bishops were also quoted as saying that "God entrusted the churches with the salvation of souls, and they should not be concerned over the Hungarian crown or with the restoration of the Hapsburg dynasty."

Protestant Group Condones Mindszenthy Arrest

Leaders of five Protestant churches in Hungary issued a statement declaring that the arrest of Joseph Cardinal Mindszenthy was "the outcome of a political effort disguised as a struggle for religious liberty, never menaced by the present regime." The statement asserted that "the leaders and members of sister Protestant churches abroad" would best serve the interests of Protestants in Hungary if they helped "to separate the cause of the Church from the case of Cardinal Mindszenthy." Distinguished foreign Protestant leaders who visited Hungary recently, the statement said, have testified that the churches possessed "the fullest liberty to preach, to engage in missionary and charitable activities, and to educate youth in religion."

Bishop Reported Asking "Good Relations" with Government

Roman Catholic Bishop Ladislas Banass of Veszprem was reported in Budapest to have issued a pastoral letter urging the necessity of establishing "good relations" between the communist-dominated government and the Catholic Church in Hungary. Although his pastoral letter refrained from criticizing the stand taken by Cardinal Mindszenthy, Bishop Banass, according to informants, is believed anxious to avoid "the tragic consequences" that might result from an open breach between the Church and the government.

Baptist Leader Cautious on Defense of Mindszenthy

Dr. Stanley I. Stuber, chairman of the Commission on Religious Freedom of the Baptist World Alliance, said to the Joint Conference Committee on Public Relations of U. S. Baptists at Washington, D. C., that it was "most difficult to rush" to the defense of Joseph Cardinal Mindszenthy. But, he added, "the difficulty is to know when one is suffering for purely religious reasons, and when one is being justly punished for violating laws of the State." "While we are ready to defend all," he said, "no matter what sect or creed is involved, when they are denied their religious rights, we cannot as law-abiding citizens support the cause of those who deliberately violate the laws of the State."

"How can we defend a man who openly violates the political laws of the nation of which he is a citizen, who does not believe in the separation of Church and State, who rebels at a democratic public schools system?

"We certainly do not welcome a condition in which a church leader is jailed or executed for any reason," he continued. "We moreover are greatly troubled when a church leader aggravates a political situation so that the State, in order to protect its own interests, feels that it must punish a priest of the church."

"When we receive more factual information and can draw a clear judgment we shall be in a position to declare ourselves on the affair in Hungary. But that time is not now. This, however, does not keep us from expressing sympathy for the position in which Cardinal Mindszenthy finds himself."

NEWS AND VIEWS

GENERAL:

The World Relief Committee of the Northern Baptist Convention has made gifts amounting to more than $46,000 to four organizations: Church World Service, the American Baptist Foreign Mission Society, the Baptist World Alliance and CARE. The largest single donation—over $24,000—went to Church World Service, interdenominational relief agency.

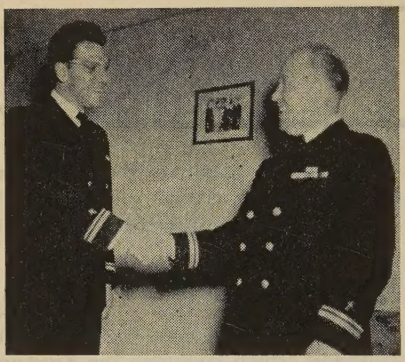
The Methodist Church in the United States at the close of 1948 had a membership of over 8,000,000, according to the denomination's statistician, Dr. Albert C. Hoover of Chicago. The Church has 62 bishops; 24,113 ministers; and a woman's organization of 1,455,086 members.

In an effort of American Protestantism to assist sister European churches in the training of their future ministry, there are today 106 theological students from evangelical churches of 14 European countries enrolled in 39 seminaries in the United States, most of them on scholarships from America.

Candidates for the ministry should be given the opportunity in their pretheological training to "explore views opposed to the Christian world view," according to Prof. Martin J. Heinecken of the Lutheran Theological Seminary at Philadelphia, Pennsylvania. Professor Heinecken told the 35th annual convention of the National Lutheran Educational Conference in New York that seminary students show "a lack of the proper critical attitude and evidence of having lived too sheltered an existence."

More than 100 missionary-sending agencies of more than 60 Protestant churches which comprise the Foreign Missions Conference of North America are seeking to recruit 3,593 young people within the next few years for missionary service, according to Secretary Wynn C. Fairfield. Included in the needs are about 1,000 medical missionaries and 1,000 rural experts.

Dr. Hugh A. Brimm, executive secretary of the Social Service Commission of the Southern Baptist Convention, has asked that Southern Baptist pastors refuse "bribe money" offered by the Ku Klux Klan. The plea was made after a KKK visit and contribution to a Chattanooga church. Dr. Brimm wrote editors of Southern Baptist publications and declared that these "contributions" should be recognized as the blood money that they are and should be refused by Christian people. He suggested that if the Klan came to the churches the people should not be afraid of cowards who will not show their faces, and they should refuse any gifts the Klan may offer. Klan members should be invited to stay only if they remove their masks; and if they refuse, the service should be dismissed with a prayer that KKK members might see the light of God's love for all men and come to love all men themselves.



"Circuit-riding" Chaplain (Lt., j.g.) Ross H. Trower, just back from four months at sea (left), greets Chaplain (Lt., j.g.) Harold E. Meade upon his return from a cruise. As a result of the circuit-riding plan of the Service Force of the U. S. Atlantic Fleet, many more Navy men are receiving religious instruction and ministration, since most of the ships are too small and have too few men aboard to rate a chaplain for full-time duty. The Force includes oilers, tugs, and refrigerator, cargo, hospital, and hydrographic survey ships. (*Official U. S. Navy photograph*)

The legislative program of the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the U.S.A. is now being conducted from Washington, D. C. Previously the program was directed from Philadelphia. The task of the Division of Social Education and Action is to gather information concerning legislation on which the denomination's General Assembly has issued pronouncements and to disseminate such information to Presbyterian churches throughout the country.

YOUTH:

American clergymen appear to be developing a new strategy aimed at making the nation's youth more "church-minded" — especially young people who belong in the "unchurched" category. It is currently thought that since young people need recreation but too often seek it in the wrong places, the churches should provide suitable facilities. Weekly dances for young people are a recognized feature of Roman Catholic parish life, but Protestant churches have frowned upon holding dances on church property. However, there are signs of a break-away from traditional attitudes. One Protestant pastor who believes that the churches must change their attitude toward youth activities is Dr. William H. Alexander, of the First Lutheran Church, Oklahoma City. He told the National Recreation Congress held at Omaha, Nebraska, that churches have, in effect, said " 'naughty-naughty' when youngsters went to honky-tonks, but have done nothing toward taking the honky-tonks' place."

In an effort to compete with commercial motion picture theaters for the patronage of young people, Union Methodist Church in Wilmington, Delaware, has launched a Christian Youth Cinema which offers free movies and other entertainment every Saturday night. A film projection machine has been installed in the Sunday school rooms of the church. The object of the venture, according to the pastor, is to "provide a suitable place for Christian young people to meet their dates" and to interest as many unchurched boys and girls as possible in Union Methodist Church.

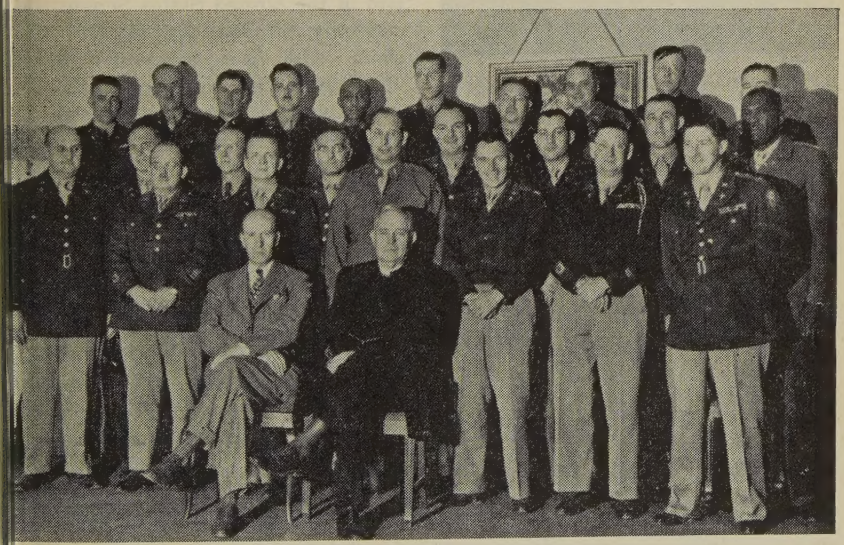
INTERRACIAL:

A broad program for dealing with industrial, interracial and nationality problems in western Pennsylvania has been set up by the Pittsburgh Presbytery of the Presbyterian Church in the U.S.A. A Council on Industrial and Interracial Relations has been or-

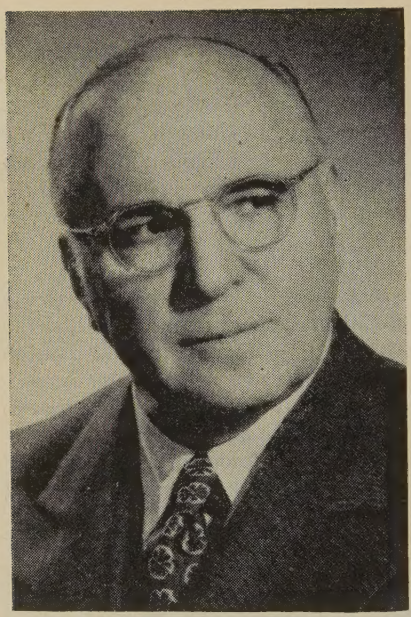
ganized. The council will seek to cooperate with ministers and elders on special problems of industrial and mixed communities; train laymen for responsible places in management-labor relations; and help organize seminars to study the whole problem of labor-management relations.

An analytic study entitled "The Lutheran Parish and the Jews" has been published in Chicago by the Division of American Missions of the National Lutheran Council. The 60-page study is based upon reports from 900 pastors throughout the country. It is believed to be the first of its kind attempted by any denomination. The survey was undertaken by the Rev. Harold Floreen, secretary of the Department for Christian Approach to the Jewish People, to discover principles that have a bearing upon the relationship of the Church with minorities in general and with members of other non-Christian faiths.

A Center for the Study of Intergroup Relations has been established at the University of Chicago. It will develop school programs which foster understanding among various ethnic groups. One objective of the Center is to provide for training of professionally competent workers in the field of



Methodist chaplains serving in Europe shown at a retreat and conference conducted by Mr. D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains (seated, left) and Bishop Arthur J. Moore (also seated). First row (from left): Chaplains (Capt.) Fred P. Jones, (Capt.) Donald E. Kehrli, (Capt.) Thomas L. Doyle, (Maj.) Mert M. Lampson, (Capt.) Charles B. Whitman, (Maj.) Robert M. Price, (Maj.) Wilbur K. Anderson. Second row: (Capt.) Lavere A. Dodson, (Capt.) Dean W. Dryden, (Maj.) Samuel O. Mooreale, (Capt.) Lester B. Woosley, (Capt.) Archie N. Boyd, (Capt.) Philip L. Green, (Capt.) Elisha McNair. Third row: (Capt.) Gary W. Roush, (Maj.) Elmer L. Patterson, (Capt.) Peter N. Holmes, (Capt.) Harold T. Whitlock, (Capt.) Pliny W. Jenkins, (Capt.) William J. Brown, (Capt.) Raymond C. Shaw, (Maj.) Robert F. Thornton (Capt.) Harris G. Walker, (Capt.) Marshall B. Shives. (*U. S. Army Signal Corps photo*)



Fred W. Ramsey, new executive vice-president of Church World Service.

intergroup relations. The Center will conduct summer workshops and special leadership training institutes and clinics.

PERSONALITIES:

The Rev. Everett C. Parker of New York has been appointed director of program and production for the recently-organized Protestant Radio Commission. Mr. Parker has served for the past four years as director of the Joint Religious Radio Committee which represented the Congregational Christian; Evangelical and Reformed; Methodist; Presbyterian, U.S.A.; and United Church of Canada denominations. This committee will now merge its activities with those of the Commission and cease to exist as an independent body.

Fred W. Ramsey, Cleveland, Ohio, former manufacturer and one-time general secretary of the National Council and International Committee of the YMCA, has been named administrative head of Church World Service, interdenominational relief agency. Mr. Ramsey succeeded the Rev. Almon R. Pepper, who returned to his post of executive secretary of the Department of Christian Social Relations, Protestant Episcopal Church. Mr. Ramsey, an active layman of the Evangelical United Brethren Church, has been associated with the YMCA for 30 years.

The Rev. Peter Marshall, pastor of the New York Avenue Presbyterian Church, Washington, D. C., and chaplain of the United States Senate, died suddenly on January 25. Dr. Marshall, who was appointed Senate chaplain in 1947, was one of America's most dynamic preachers. He contributed an article, "The War That Is Not Over" to THE CHAPLAIN in January 1947.

Dr. Liston Pope, professor of Social Ethics at the Yale University Divinity School, has been appointed to succeed Dean Luther A. Weigle who will retire on June 30. Following his retirement Dean Weigle hopes to concentrate on his duties as chairman of the Revision Committee for the Standard Version of the Bible.

Thornton C. Miller, Jr., following in the footsteps of his father, was recently ordained into the ministry of the Disciples of Christ. His father, Rear Admiral Thornton C. Miller, served in the Navy Chaplaincy Corps for 28 years and is now Deputy Chief of Chaplains of the Navy.